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CATSKIN MASCOTS.

PUSY'S HIDE IN GREAT DEMAND WITH THE SUPERSTITIOUS.

Gambler's Belief There is Great Luck in Catkins - Some Hiring Fancy Prices, While Others Are Dirt Cheap - A Chicago Dealer Who Knows All About It.

"What in the world do you do with these catkins?" inquired a red-headed dealer in furs in this city.

"Sell 'em," mysteriously replied the furrier.

"Yes, true enough, if you can find purchasers."

"Don't fret yourself about that, my son. Buyers are plentiful. All classes of people call for 'em, but they are in demand chiefly among gamblers - a very superstitious class - who wear 'em for good luck."

"Are any colors declared off?"

"Decidedly so. The greatest virtue lies in those of Stygian blackness - nature's own dyeing. Art is deceiving as well as long, and we call in the dye to meet this demand. He transforms tabbies, tortois, gray, Maltese and all other off shades into jet black. Still, as you see, we carry all colors, because tastes will vary, you know."

"What use do the sporting gentry find for the pelts?"

"The orthodox and accepted fashion is that of wearing the skin next to the chest, the hair nesting against the man's epidermis."

"Must be charming in summer weather."

"Superstition and fashion take pretty strong hold on people. Seriously, I am telling you the simple truth. I know gamblers whose names are familiar to you who would sooner appear on the streets in the decollete garb of an African doko than divest themselves of their precious catkin charm. Why should you be surprised?" added the furrier, who is somewhat of an antiquarian.

"The Egyptians worshipped the cat, the animal from which our line is descended, and embalmed it by the million. It wasn't much of a leap from adoration of the creature to faith that virtue lies in its integument. The garments of departed souls, as well as their bones, teeth and hair, were declared to have healing in them, and millions of good souls devoutly believe in these relics."

"Oh, Chicago, Chicago, with the twentieth century so near?"

"What is the matter with you? Why the means of wearing the skin is by no means local. On the contrary, we supply the trade at New Orleans, Atlanta, Galveston, San Francisco, Portland, New York, Baltimore, Philadelphia and cultured Boston even. My father sold catkins 30 years ago."

"Are their virtues restricted to the realm of divination and charms?"

"By no means. All classes of people wear them. Only yesterday a lawyer - a regular sober side of a fellow, who is said to be in training for a judgeship, bought the finest skin in the collection, paying me \$2 for it. Yes, he said he wanted it for a friend, and he said - his very dearest friend - himself."

"What becomes of the old ones, for I suppose they finally wear out?"

"Why, to be sure, like all things earthly. Their owners wear out, despite their reputed nine lives. Then they sometimes lose their efficacy. Let a gambler have an uncommon run of ill luck, and he makes a scapegoat of his fetish. With many incantations he consigns it to the flames, for it would never do in the world to let it fall into the hands of another so long as he is living. This would mean the fortune of the new possessor and the irretrievable ruin of the other fellow."

"Many gamblers, I understand, continued the furrier, 'possess several skins. One I know has one for each day of the week, and he is most careful to make no mistake in the wearing of them. His Monday guard would not avail for Tuesday, and his Saturday guard would cripple his Friday play. Such blunders could only be corrected by hoodoo doctors of skill."

"You romance well."

"I maintain the truth of all I say. You have your superstitions and I have mine. But we know these things differ with age. The cat has been man's companion from the beginning. Away back in the orient the cat's presence marks man's home. Its virtues are strong enough to win and hold the affection of woman, and that's more than many men can boast. But I do not defend the superstition."

"What are these black ones worth, anyway?" demanded the reporter, feeling in his pockets.

"They range from \$1.75 to \$2.75. The dried ones are lower, and I can pick you out a good one for about \$1.25 to \$1.50. Perhaps a gray or spotted one would suit you. Here's one a bit off that I'd sell you for 75 cents. While it may not have the virtue of a prime black, it might do well as a starter."

"You have no secondhand article?"

"Haven't I said that people guard against that? When an unfortunate gambler dies no one would touch his belongings, but when a rich or lucky one goes off there's a rush among the fraternity for his catkins. It hasn't been so very long ago that a knight of the card table in this city made a journey to New Orleans solely for the purpose of procuring himself a peculiarly lucky skin left by a gambler who had recently died, and he paid a good round sum for it too. But the demand is steady with us, and prices hold good. To be sure they are tanned, and well tanned too, but the charm lies in preserving intact every hair, which, like those of the head, would soon be all numbered."

"Chicago Tribune."

When a clumsy man has stepped on a lady's trailing skirt, before he begins to apologize he should always get off the skirt.

Has the tariff on cranberries been increased or reduced? The State of New Jersey is interested in this question.

CHINESE MOCK MONEY.

Made by the Celestials to Defraud Their Exported Associates.

A correspondent of The North China Herald, writing from the interior of Kiangsu province, mentions that one of the industries there is the manufacture of mock money for offering to the dead.

Formerly the Chinese burned sham paper money, but in these days of enlightenment and foreign intercourse the natives of Soongchow, Hangchow and other places have come to the conclusion that dollars are more handy to the ghosts than sham paper money; hence they now, to a great extent, supply their ancestors and departed friends with mock dollars. These are only half the size of real dollars, but there appears to be no more harm in cheating the dead than there is in cheating the living. Besides the deceased are not supposed to know the difference, for many of them passed this life before silver dollars were imported into China.

A hundred mock carious dollars, done up in boxes, are sold for \$4 cash.

The operation of making this money is interesting. First of all there are blocks of tin which are melted down and then poured between boards lined with Chinese paper, and when the upper board is pressed down, a coating of a thickness of tin remains. This is next cut up into strips 4 inches long, one wide and an eighth of an inch thick. Some 10 of these strips are placed evenly together, one on top of the other, and one end is held between the fingers, when the workman proceeds to hammer them out till he has beaten them so fine that they are now 3 feet long and a foot broad and so thin that they are not thicker than the thinnest paper. This is next passed on a wooden card-board, which is then cut with a punching machine to the size of half dollars, and this having been done a boy takes the cut out pieces in hand and with two dies, one representing the one side and the other the reverse, hammers imitations of dollars on them, and the money is ready for use.

Another very curious instance of the practice of cheating the gods is recorded in the same journal, but from quite a different part of the country. It appears that the districts of the Anhui province have lately been ravaged by an epidemic, so that in many places the people were unable to attend to the harvesting of the crops. An attempt was then made to deceive the gods by 'playing dead' New Year's day and pretending that Sept. 1 was the first day of the new year. Every preparation for celebrating the bogus new year was made, such as burning fireworks and pasting happy sentences in red paper on the doors. The object was to make the gods of sickness think that he had made a mistake in the season and had erred in bringing an epidemic on the people at a time when no epidemics in the course of nature should appear. As any action contrary to nature done by the gods is liable to punishment by the king of heaven, the actors in this farce thought that the god of sickness would gather his evil spirits back to him for fear of the displeasure of his superior divinity. This child's play received the permission and co-operation of the local authorities. - London Times.

How the Solomon Islanders Obtain Fire.

They select a stake of dry, soft wood about as thick as a man's wrist. From this they slice off a few chips in one place, so as to make a flat surface for rubbing. The stake is then placed on the ground in front of the operator, who sits at one end of it and holds it firmly between his toes. He then takes a piece of hard wood, shaped like a pencil, and holding it with both hands begins rubbing up and down the flat surface of the stake. A groove is soon formed in the stake and a dark colored dust, which is pushed to the end of the groove. By and by this dust begins to smolder. Next a piece of dried tobacco is applied and blown up until it glows. In this way, and with perfectly dried wood, a native will produce fire in something less than a minute. But the art is not easily learned, and a European who lived on the island for some time says that although he had tried until his shoulders ached he was never able to produce more than smoke. - New York World.

One of Japan's Jewels.

The great attraction of Kanakura, one of the jewels of Japan, is the Daijingu, or great bronze Buddha. We approach it through a three lined avenue and get the first and best view of it at a distance of some 300 feet. It is a sitting figure, 49 feet 7 inches high, 97 feet 3 inches in circumference. The face is 8 feet 5 inches long and from ear to ear 17 feet 9 inches wide. The eyes, which are pure gold, are nearly 2 feet long. The circumference of the thumb is 3 feet. These figures give some idea of the size, and the figure is elevated on a stone platform some 12 to 15 feet above the person approaching it. But no description can convey an idea of the majesty of the face. It is bent slightly forward as if in brooding contemplation of the infinite. It represents perfect peace - the repose of the attained Nirvana. - Boston Herald.

A Curious Procession.

A curious procession once took place at Brussels. One part of the display consisted of a car containing an organ played by a bear. There were no pipes to the instrument, but a number of cats, such included in a narrow cage, answered the purpose. They were ranged that when the bear touched the keys of the organ the cats' tails were pulled, and the result was a tune by choice made, to say nothing of the creaky tins practised on the poor animals. - Brussels Correspondent.

A Third Star.

Now the political equality clause are busy sewing on to their equal suffrage flags a second star for Colorado, besides the star of Wyoming. While they are about it they may as well prepare a third star for Kansas, to be added next fall. - Woman's Journal.

King Otto, the last King of Bavaria, is confined in a castle near Munich and a military guard surrounds it.

ORIGIN OF LYNCH LAW.

It Began In Virginia and Was Neither Violent Nor Moblike.

Lynch law had its origin in Virginia, according to the conclusions of a gentleman who has been investigating the early history of that state. It was not mob law, as it is now understood. It was orderly, methodical and fair in its processes and was strongly opposed to violence or mob rule. Its distinctive feature was simply that its decrees and findings were executed sternly and swiftly upon the spot of their delivery.

Charles Lynch, whose name is associated with the summary proceedings now known as acts of "lynch law," was a Revolutionary soldier and after the war ended took up his residence in Pittsylvania county. The region in which he lived became at that period of the Revolution infested by bands of Tories and outlaws, whose depredations upon the defenseless people extended from the lower parts of North Carolina and Virginia to the passes of the Blue Ridge and the headwaters of the James and other mountain streams. Deserters from both armies added strength and semblance of organization to their operations. Wherever they appeared the terror stricken inhabitants were plundered, harassed and mercilessly subjected to every variety of insult and outrage. A remedy was needed for this insufferable state of things, a remedy that should at once strike such terror to these miscreants as would relieve a community already suffering from the effects of hostile invasion. Colonel Lynch was the man to take the lead in such an emergency. He succeeded in organizing a body of patriotic citizens, men of known character and standing.

Having laid his plans before them and securing their approval, he at once proceeded to put them into execution. At the head of his followers he promptly got upon the track of the unrepentant enemy, captured many and caused the others to flee from the country. When any of these outlaws fell into his hands, they were not taken at once to a tree and hanged or tied to a stake and shot, as is now done under the perverted system of the present day. It was not according to the code of Colonel Lynch and his followers.

So far from such a lawless procedure a jury was selected from Lynch's men, over which he presided as judge. The captives were tried separately, the accused allowed to make his own defense, and to show cause, if he could, why he should not be punished. If found guilty, the punishment was inflicted on the spot. The general impression has been that in all cases of lynch law the accused was death. This is a mistaken notion. A writer who knew Colonel Lynch well was assured by him that he never willingly executed a criminal to death. He frequently let off with a severe flogging and then liberated on condition that they would leave the country. - New York Herald.

Electric Marble.

In one account of Rome, the author mentions five or six slabs of electric marble as being in the possession of the Prince Borghese. Being set on end, they are black and forward; when laid horizontally and raised at end, they form a curve; if placed on a table and a piece of wood or any other substance is laid under them, they fall into a kind of curve, each end touching the table. The Abbe Fortis was told that they were dug up near the town of Marone in the Kingdom of Naples. The grain is like that of fine Carrara marble, or perhaps of the finest Greek. They seem to have suffered some attack of fire. A slab of marble similar in every respect to those described, and highly polished, has been exhibited for more than 25 years at the British museum. M. Flavian de Belvas succeeded in making common granular limestone, a granular quartz, completely flexible, by exposing it to a certain degree of heat. In Lincoln cathedral, England, there is an arch built of electric marble which is quite elastic, yielding to a heavy tread and returning or rebounding to its original position on true elastic principles. - Brooklyn Eagle.

The Visible and Invisible.

The wisest Indian philosophy has never bogged, like ours, over that silly word "supernatural." The Unanihed says, "What is in the visible exists also in the invisible, and what is in Brahms' world is also here." The ultimate, albeit unreachible, is as real to the Asiatic mind as rice, and in the Bhagavad-Gita Arjuna is actually permitted to behold the embodied infinite. Indeed it is rather the present existence which India regards as the illusion, the maya. To see the stars we must wait for night, and so live we must die. None of the necromancers, and in Bhagavad-Gita Arjuna is actually permitted to behold the embodied infinite. Indeed it is rather the present existence which India regards as the illusion, the maya. To see the stars we must wait for night, and so live we must die. None of the necromancers, and in Bhagavad-Gita Arjuna is actually permitted to behold the embodied infinite. Indeed it is rather the present existence which India regards as the illusion, the maya. 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